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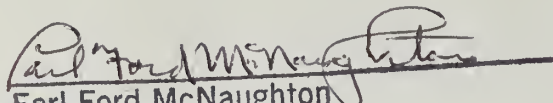
AT WORK



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I N D I A N S A T W O R K

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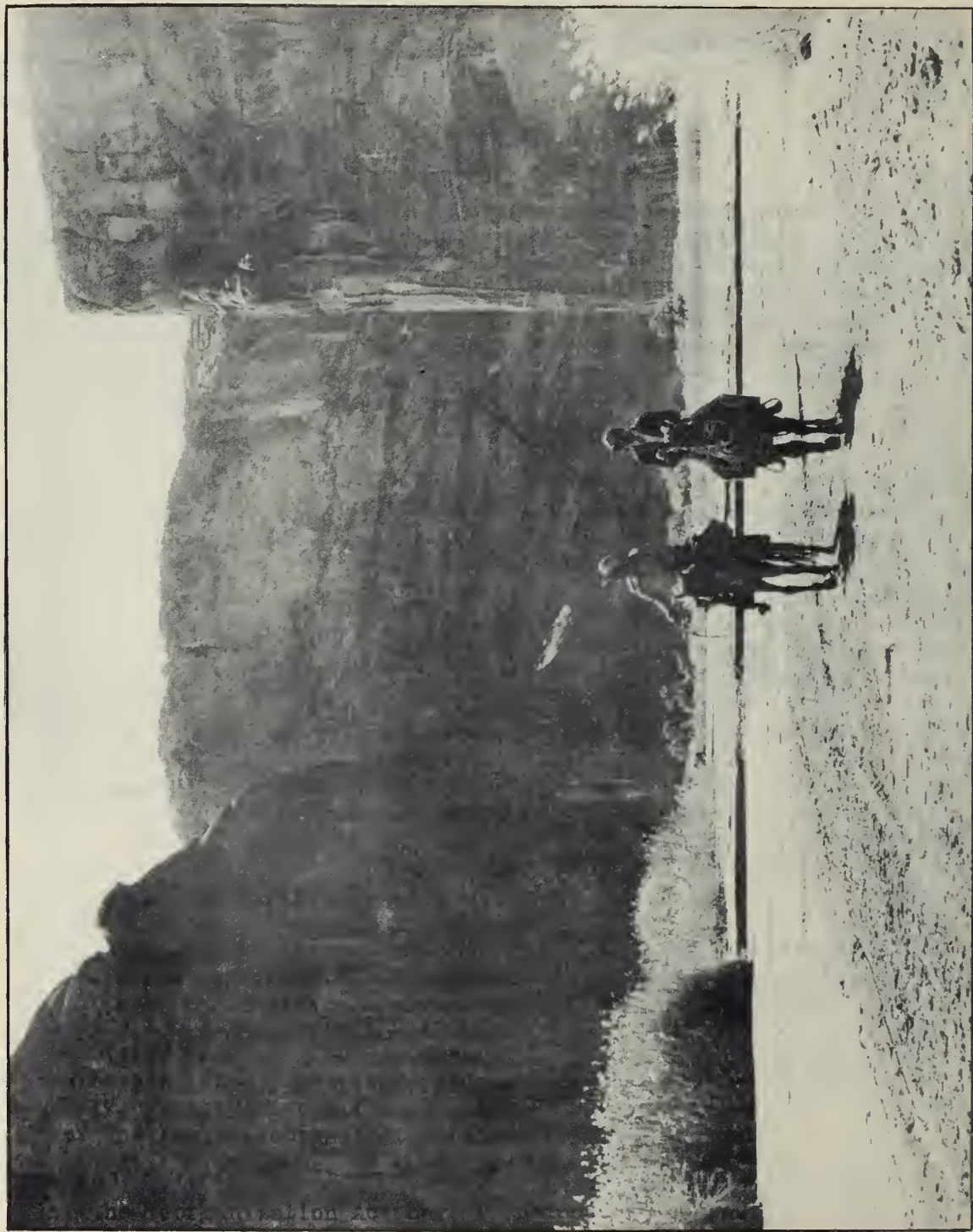
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IN THE CANYON DE CHELLY, NAVAJO



Photograph by H. Armstrong Roberts



• INDIANS • AT • WORK •

A News Sheet for Indians
and the Indian Service

• VOLUME V • • JULY 1938 • • NUMBER 11 •

Going toward Guatemala, with its million and a quarter Indians, and Mexico to the North with its seven or eight millions. Paralelling for three days and nights one small segment of that vast coastline of the United States which encloses, among its hundred and thirty million people, a third of a million or less of Indians. Crossing that track where Hudson sailed, and William Penn and John Smith and Oglethorpe, and where Cortez sailed, and all who came after him into the bitter and splendid Spanish past of North America. Crossing, re-crossing and breasting the Gulf Stream which carries North Europe's fate. On the Ocean with its boundlessness of silent, unnoted events, hardly changing in a hundred million years; and now with mesas, buttes and plinths of the Southwestern desert, motionless, gathering as clouds above its south and its west. Yucatan, sixty miles west, with its dead Indian civilization jungle-hidden, mysterious and forever lost. So I come to try to face the question that has been whispering itself for two days:

What is there - is there anything - that makes the Indians' effort (in the United States), and our governmental effort with the Indians worthwhile? What more, that is, than our personal careers whose importance is nothing, and more than that better realization of even one human possibility which has its absolute importance though it take place outside the stream of history and in a social void; and what more than the feeling of importance that enters into every activity excitement, particularly every struggle. What, lying outside the "illusion of the near?"

(Note: This editorial was written by Commissioner Collier while en route to Guatemala for a brief vacation.)

There comes to thought first, simply the importance of faithfully executing a public trust. In the Indians' case the origin and the continuing motive of the trust are significant. The origin blended conquest, public convenience and conscience. The continuing motive surely is something else than mere inertia and the entanglements of contract and of white advantage. The great public looks upon and supports the government's Indian work as an effort to do historical justice, to protect the weak, and to keep alive values which are deep in the white man's own consciousness. No other country has brought, in the absence of necessity political or economic, so much of what may be called idealism, conscientiousness or romanticism to its work for its Indians: perhaps, not for any minority or dependent group anywhere in the world. This, not only now, but across many years, and without regard to the question of whether it has done harm or good.

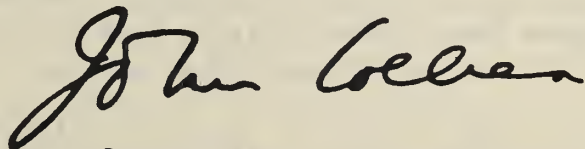
Then there has come, quite of recent years, the effort to bring intelligence - empiricism and invention - to the correction and support of good intentions; and so the trust has become an instrument - at least, an intended and possible instrument - of discovery. Discovery for the sake of guiding action; and discovery through action. And here enter certain postulates, or policies, which tend to give universal interest to the empirical and inventive effort. (1) That the Indians possess many native strengths and values, which must be made into the central factor in Indian service dynamics. They must be sought for, understood, given importance, made determinants of government action, and "placed" in the living social effort of the Indians. (2) That a group self-activity, genuinely vested with power, must become the main element in Indian administration. (3) Yet, that the Federal responsibility must be conserved, being shifted from authority to cooperation. (4) That to the group self-activity, and through the Federal service, there shall be brought to the Indians all the kinds of aid, from whatever source, that are needed and can be assimilated. (5) That economic betterment must be paramount, but in the main must be sought within the policy-framework above sketched; that the economic betterment must be sought through a planned use of resources, in which all technological helps will be called upon but whose execution shall be on a tribal, or an "area-project" or regional basis, through the Indians as organized bodies and informed, consenting and acting bodies, and with the government's non-technical administrators, teachers, and so forth, serving as the principal mediators and agents of contact. The above from (1) to (5) inclusive, have laid upon all divisions of Indian service a requirement novel and significant, of adapting themselves, integrating themselves to a total local human situation and effort within which exist or are being imported elements that are profound - from ancestral Indian life or simply from the life of man when he copes with his fate in

groups, and from white life as soon as the teacher, administrator, or missionary of religion or of culture makes a thoughtful effort to bring to an archaic society the knowledge, processes and values which it needs - and only those which it needs, and in the way it can take them - from the great society. This requirement has brought to its focus a problem of personnel finding and personnel training which well may be the richest in the whole field of government; also that problem is imposed within rigidities of inherited organization, of statute, of budget, of civil service, which make accomplishment trebly difficult but also which, if nevertheless there be accomplishment, (a) insure its perpetuation through mere inertia and (b) endow it with significance and productiveness for the whole field of government.

The above is not merely fact which might be, importance which might be. Every item of it exists objectively and is a dominant fact somewhere in the Indian field. It exists more richly in some areas than in others, and opportunities for immediately, manifestly important achievement in one or another of the connected aspects are richer in some areas than in others. However, analysis shows that the factor of leadership really is more important than the factor of opportunity. I think of many examples but omit them here.

The proposition stands: within the framework sketched in paragraph three of this writing, every Indian area can yield, and nearly all are yielding in some measure, experience of an importance both specific and universal.

As I write this page, a rainstorm unfolds darkly from southeastward toward Cuba. The wind coming with it heaps breakers on top of the multi-directioned swell. The vast, living ocean flashes to a darker glory.....In numbers, in quantity however measured, our Indians are almost nothing; in the welter of the world today we workers with Indians are less than one of the thousand ripples on one of these waves. Yet the importance is there, it is real, it does reach far; possibly it can enter more productively into the national and the world future than many endeavors dealing with more massive things. This depends on ourselves, largely. At least, we are not sequestered, in the Indian work, but are (if we will pay attention) connected through it with great, permanent world-trends, world-questions, world-needs.



Commissioner of Indian Affairs

FOUR YEARS OF INDIAN REORGANIZATION

By D'Arcy McNickle, Administrative Assistant

Office of Indian Affairs



Sara Ann Mayo, Washo Indian Of Dresserville (Carson Agency), Nevada, Who, Three Years Ago, Walked Twenty-Five Miles To Vote For The Indian Reorganization Act.

In years past, the seasons came and went, and left the Indians untouched. They watched the spring come, watched the hot growing weather, and watched while the harvest was reaped. Through the long winter they waited and watched and kept themselves warm as best they could. If they were no richer at the end of the year, possibly they were a little wiser in Becky Sharp's ways of living on nothing a year.

Another growing season is upon us, and this year, for some Indians, there is a difference. There are grain fields growing. Hay is ripening. Calves and lambs are finding their legs.

It is four years since the Indian Reorganization Act was passed by Congress and signed by the President, four years on June 18th. In four years tribes have become organized and incorporated, money has gone into tribal treasuries, land has been purchased, students have secured loans to attend colleges and professional schools. For these, life will be different this year.

Many of the things being done today through the agency of the Reorganization Act have been done in the past. Tribes have set up governing bodies before. Tribes have borrowed money from the

government. But in just these two instances, alone, there are differences. In the past, tribal organization has been nominal. The constitutions under which tribes operated were usually no more than a set of by-laws governing the conduct of business meetings. In the matter of borrowing money, there was likewise small participation by the Indian in the transaction. The superintendent of the reservation, seeking to help the Indian and to make profitable use of available resources, would recommend and secure approval of a reimbursable loan, which the Indians, usually as individuals but sometimes as tribes, were persuaded to assume. It was not unheard of to have such a loan made for activities which the Indians did not approve and in which their participation was half-hearted at best. The ratio of bad loans under this system was inordinately high, and the feeling grew up in the Service and out of it that Indians were irresponsible - poor credit risks. It was easy to prove the case on the basis of the record.

The Indian Reorganization Act, apart from certain legal developments, is primarily a training school in self-government and economic self-management. The Act made possible the granting of specific powers to tribal governments. These powers are written into the constitutions or charters which the tribes are adopting. Thus the tribal governments are not the functionless 'debating societies of the past. They are municipal councils with specific powers to perform. A tribal government which successfully performs the duties assumed by it will find itself taking over more and more of the authority which in the past was exercised by the Commissioner of Indian Affairs and his agents.

In the matter of defining its membership, of governing the conduct of its members, of enforcing law and order, of leasing tribal land and managing tribal resources, of governing its elections, of providing aid for its aged and indigent, the tribes can go about as far as they choose and can devise the means for.

So, in the matter of borrowing money, there is an important difference. A source of credit is not in itself the vital thing. But when money borrowing is made a function of economic planning and of studying resources for their profitable exploitation, then there is hope. It is just in this way that the Reorganization Act breaks with the past. A number of loans have been made, the statistics of which will be given in a moment, and in each case the actual transfer of money from the revolving credit fund to the Indian tribe was preceded by weeks of study and discussion. For many Indians this was the first time they had even thought of their reservation objectively, as a place in which to invest money. There was also a study of individual character more exacting than most bankers' practice. When finally the money was in hand, its appor-



Front Row - Shoshone Council: Gilbert Day, Chairman, Charles Washakie, Benjamin Perry, Frank Cordova, Robert Harris, and Lynn St. Clair. Back Row - Arapaho Council: Nellie Scott, Chairman, Bruce Grosebeck, Charles Whiteman, Mike Goggles, Sr., John Goggles, and Robert Friday. Wind River Reservation, Wyoming.

tioned use was already provided for, and it went with activities for which there was a definite need and in which return was fairly assured. Payments on these loans have in every case to date been ahead of schedule. And that is the proof.

The Indian Reorganization Act is four years old on the statute books, but actually it has been in operation only three years, since the first appropriations were not available until the year after its passage. Let us review the statistics of these three functioning years.

The Indian tribes were given the question of what they intended to do with the law after it was put on the statute books. They could vote yes or no on its acceptance. A total of 266 tribes, bands, or groups were asked to ballot on the question. Of that total 189 tribes, with a population of 130,173 Indians, accepted the law. A group of 77 tribes, representing 86,365 Indians, rejected it. When first written, the Reorganization Act excluded the Indians of Oklahoma and Alaska from all but a few minor provi-



Superintendent Alida C. Bowler of Carson Agency In Nevada,
And The Walker River Tribal Council

sions. In 1936 the 28 tribes in Oklahoma, excluding only the Osage, and the natives of Alaska were permitted to take full advantage of the Act. This added approximately 120,000 Indians to the total. Thus today, 250,000 Indians are carrying on under a new order, while 86,000 Indians are on the outside, many of them requesting a chance to reverse their decision.

In this month of June, constitutions and by-laws have been adopted by 82 tribes, having a combined population of 93,520. Of these, 57 tribes, with 64,074 members, have become chartered corporations. Incorporation is necessary before money can be borrowed from the revolving credit fund.

Summarizing credit operations, commitments of \$3,503,811 have been made and a total of \$1,131,805 has actually been advanced to tribal corporations. An additional sum of \$65,000 has still to be approved. In Oklahoma, loans are made on a slightly different basis and so separate figures are kept. The total amount advanced in loans direct to individuals or to Indian credit associations is \$682,000, and only a negligible amount is awaiting approval.

Land purchase, one of Reorganization's main objectives, will progress slowly. Congress has not made available in any one year the \$2,000,000 authorized in the law. The total amount of land purchase money after three years of appropriations has been but \$2,950,000. With these funds purchase has been completed of 168,654 acres, while 235,577 acres are under option with purchase still to be completed. The Act also authorized the return of surplus land to reservation holdings, when in the opinion of the Secretary of the Interior it was deemed advisable. Under this authority, a total of 350,000 acres has been returned to Indian ownership. A vast area of 5,000,000 acres of such so-called surplus lands, lands which were set apart for homestead entry, is subject to this authority.

In years past, Indians were especially handicapped by lack of higher education. The state universities were open to them if they could get together the registration fees and support themselves while attending classes. Comparatively few Indians had the encouragement or the means to continue after they finished an Indian Service boarding school or a public high school. Here, too, the Reorganization Act is changing the picture. Funds are available under the Act for advancing educational loans to interested students. At the present time, 445 students are attending college and professional schools with the help of such loans.

Out of this background of statistics emerges an array of human facts which gives reality to this story of Reorganization. It isn't enough to have a law on the statute books. The law must operate in the lives of men and women before it begins to have meaning. The meaning is coming into being.

At Hydaburg, a village of 318 natives on Prince of Wales Island in Alaska, community organization and incorporation will make possible the rejuvenation of a local canning and fishing industry which for years has struggled along on insufficient financing. The community is well worth investing in, as its records show. It owns its own town hall, its shipping dock, it is clear of all debts and its individual families own their own homes, the average value of which is \$1,500. Twenty-five of the natives own their own seine boats and seven own salmon trollers, each boat being valued at approximately \$2,500. There is also a cooperative community store which was organized in 1911 and at present owns a capital stock of \$33,000. Almost every individual in the community is a stockholder. The store is managed entirely by natives. With money to keep the local cannery operating at capacity, the village population will be assured of its future income.

At Hopi, where nine separate villages (speaking two languages and several dialects) have come down through the centuries, each jealous of its own identity and its own sovereignty, what seemed impossible was attempted - and achieved. Anthropologists and old Service men, some of them, were alike in their feeling that Hopi would have none of tribal organization - of any kind of organization which meant a working together of all the villages. There was no tradition for it, and Hopi followed tradition. But they were wrong. Hopi did want organization, or, as it is put in the preamble of the constitution, it wanted "a way of working together for peace and agreement between the villages and of preserving the good things of Hopi life, and to provide a way of organizing to deal with modern problems with the United States Government and with the world generally." Only once, in a history going back to the days before the Spanish invasion, had such united action been taken. That was in 1680, when the Hopi villages, along with the other Pueblos, joined in wrath to drive the Spaniards out of New Mexico.

At Tongue River Reservation in Montana an ambitious tribal steer enterprise has been set up, and after a year of operation, is running ahead of expectations. The Northern Cheyenne Indians living on this reservation have been in the cattle business before, and have come to grief. The long, hard winter experienced in their part of the country is especially destructive to calf crops, a factor which has brought ruin to any plan of starting with a foundation herd and building up a marketable surplus. The present scheme of operations is one requiring heavy financing, but in the end it should prove a profitable one. To begin with, the tribe is borrowing each year \$85,000, and with this loan is purchasing yearling steers for summer and winter feeding. The steers will be sold at the end of the second summer on the range, and the proceeds will pay back the first loan of \$85,000 and part of the second year's advance of the same amount.

Gradually, the amount of indebtedness will be decreased and the amount of earnings invested in the enterprise increased, until eventually it will operate without further borrowing. The plan is a flexible one, since in a poor year purchases may be curtailed or suspended entirely; the number of steers carried through the winter will always be less by half than are carried in the summer, thus lessening the chances of winter losses and the cost of winter feeding.

At Blackfeet, there has been a thorough overhauling of tribal economy. For years this reservation, the largest in Montana, has been under an economic cloud, the result, largely, of lack of planning. Irrigated land for providing winter feed, credit for financing individual and tribal needs in livestock and farming equipment, rehabilitation funds for reestablishing families on the

land - these are the pressing needs. The tribal council has taken the initiative in seeking a solution to its problems. With its own funds, and with funds which the government will advance from money appropriated under the Indian Reorganization Act, an extensive program of economic rehabilitation has been started.

At Jicarilla there has also been an interesting transformation. With good reason, those familiar with the tribe doubted that reorganization would interest its members. For years it had been considered among the most "backward" of the tribes. It had no tradition of leadership, and it did not seem possible at this late date to introduce a concept foreign to the tribal experience. In spite of these misgivings something has happened at Jicarilla. The tribe has become incorporated and has taken over the extensive trading establishment owned and operated by a white man for a number of years. Evidently the Jicarillas can advance without strong individual leadership. They do it by unanimous action. In their elections to date, almost no negative votes have been cast. The Jicarillas move as one body.

At Rosebud, out in the Sioux country, a submerged social structure has been brought out of hiding. For years tribal decisions have been made, not in general council meetings, but in the local communities, the Tioshpa, the existence of which was not even known to most government men directing the reservation.

Now, recognized and given a chance to function, these community organizations are proving invaluable in reaching the people of the tribe and getting united action.

At Flathead, the first tribe to set its house in order, organization found a unique opportunity. A great power company, which in 1932 had been licensed to develop the Flathead power site, one of the most important sites in the whole Northwest, had defaulted on its contract and was playing the part of the dog in the manger, while the Interior and Justice Departments searched for a way out. Having become incorporated, and having therefore the legal right to sue in its own name, the Flathead Tribe took steps to bring suit for damages amounting to \$7,000,000. This was just the impetus needed. Almost overnight the power company thought better of its tactics and sought a new contract, in which vital concessions were made to the tribe. Very shortly now a great dam will be completed at Flathead and the tribal treasury will begin to receive a large annual rental from the sale of power. But Flathead has done more than win a legal battle. Aware of the serious land problem which it, like tribes everywhere face, it is asking Congress for the right to use its own funds for land purchase. It is not willing to wait for Congress to appropriate money at some indefinite time in the future. It wants to go ahead now, and it is willing to take the initiative.

These are but a few highlights in the general scene. They indicate some of the currents that have been set up. They are not intended to indicate how far the trend has gone or how soon any one question will be answered. Something has started, and here is the general direction in which it moves.

What has been done, in truth, is only a fragment of the task remaining. Tribal governments have serious need of education in public administration, in Indian laws, treaties and regulations, and in the use of the powers embedded in their own constitutions. Failure to get this education may fairly well destroy the whole purpose of the reorganization program.

There is a tendency in Congress to reduce the funds allotted for Indian Reorganization purposes, in its theory that, now that, so many of the tribes are organized, the need for future work is diminishing. This is an unfortunate view to take, since it jeopardizes every advance made up to this time. It is not a simple matter of organizing tribes and lending money to them. They will need, for several years yet, as much encouragement and assistance as can be given them, not in the doing of things for them, but in showing them how they can do for themselves.

No government can function without revenue. So long as tribal funds remain tied up in the United States Treasury, the tribes will have to look elsewhere for the funds necessary to operate on. Those fortunate tribes possessing land which can be leased have such a source of income ready at hand. But there are many tribes who have no such resources, and for these the whole machinery of self-government may remain stalled indefinitely.

The problem of allotted and heirship lands is a staggering one to deal with; yet, on many reservations the whole future of economic development is tied up with the question of how best to deal with the situation.

On most reservations the problem of law and order is acute. Federal jurisdiction extends only to the ten "major" crimes. Beyond those is a vast shadow-land of domestic relations, misdemeanors and general community problems which neither the state nor the federal government has dealt with successfully. Good communities will not be built up where law and order remains chaotic. The Indian Reorganization Act clothes the tribes with sufficient authority to handle such questions, but they have ahead of them the task of learning the proper use of their powers.

The problems are many and certainly there is no intention of belittling them. It is possible, nevertheless, to realize that where in the past there have been only misgiving and despair for the future of the Indians, today there is reason to be hopeful. For some Indians, at least, there is already a difference. Something has begun to happen. When this year's harvest comes around, some few Indians will have something to garner. That is a beginning.

FIRST VOLUNTARY ASSIGNMENT OF ALLOTTED LAND TO TRIBE

MADE AT QUINAIELT, WASHINGTON

By Walter V. Woehlke, Assistant to the Commissioner

Ferrill Johnson, Quinaielt allottee No. 903, has conveyed to the United States in trust for the Quinaielt Tribe, title to his allotment. Ordinarily such a conveyance would not attract more than passing attention; but in this instance, the action of allottee Johnson has real significance. It is the first known instance of the voluntary return of a piece of allotted land to tribal ownership.

The results of allotment, the loss of land to the Indians, and the subdivision of allotments into numerous unusable heirship fractions, are too well-known to need repetition. The cure for this allotted land disease lies in the return of title to allotments and to heirship lands to the United States in trust for the tribe, the Indian making the transfer receiving back either an assignment of land or an equivalent interest in tribal property or benefits.

The allotment conveyed by Ferrill Johnson to the Quinaielt Tribe had been denuded of its timber. By a very heavy investment for clearing, a portion of the allotment might have been made available for farming, but its principal value lay in the production of more trees. No private owner could have afforded to have reforested this land. But the tribe and the Federal Government could carry out these reforestation processes, incidentally affording a certain amount of work for the allottee. Seeing clearly that both the tribe and he individually would be benefited by this transfer, the allottee relinquished his title in favor of the tribe. Now reforestation activities can take place on this new piece of tribal land.

Other owners of allotments in similar condition on the Quinaielt Reservation will probably likewise convey their allotments to the tribe, according to a recent report from Superintendent Nels O. Nicholson.

* * * * *

RECENT CHANGES OF ASSIGNMENT

Several changes were made in superintendents' assignments on June 1. Lewis W. Page, formerly a supervisor in the CCC-ID, became Superintendent at the Choctaw Agency in Mississippi; Archie Hector, formerly Choctaw Superintendent, became Superintendent of the Shawnee Agency in Oklahoma; and Fred E. Perkins, formerly Shawnee Superintendent, became Field Supervisor At Large, with headquarters at Muskogee, Oklahoma.

WINNEBAGO TRIBAL COUNCIL MEMBERS LEARN LOCAL

SCHOOL PROBLEMS FIRST-HAND

On May 3, Superintendent Gabe E. Parker, Assistant Director of Education Paul Fickinger, Superintendent of Schools Joe Jennings, Superintendent Samuel H. Thompson and Principal Richard Mortenson met with the Macy Public School Board for the purpose of formulating a contract for the operation of the Macy Government School in Macy, Nebraska, for the coming school year. The unusual feature of the meeting, however, was the fact that Superintendent Parker invited the Omaha Tribal Council to be present during the discussion of the regulations between the Indian Office representatives and the members of the Public School Board.

During the discussion, the taxing system and the financial situation of the local district were fully discussed. The economic situation, the debt of the local school board, and state aid were also considered. Ways and means of meeting the desperate financial situation of the Macy Public School Board were proposed, and a long discussion followed as to the type of school program that should be offered, the needs of both whites and Indians, and whether or not state recognition should be requested. During all of these discussions the members of the tribal council participated and made many pertinent suggestions.

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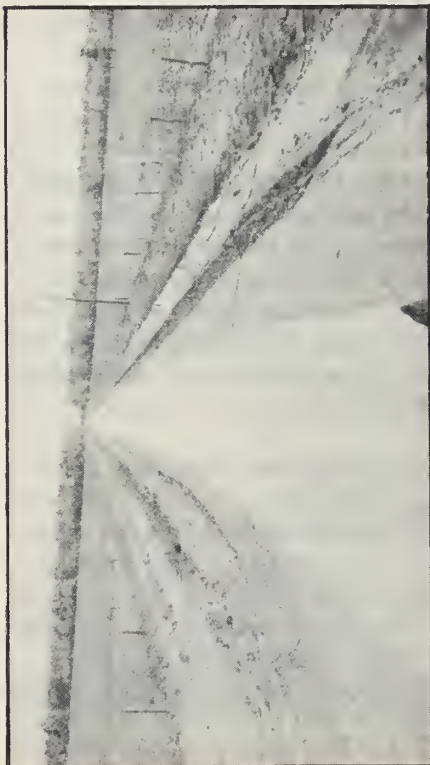
ROSEBUD SIOUX COUNCIL DRAFTS TAX MEASURE

AS PROPOSED SOURCE OF OPERATING REVENUE

Efficient self-government, members of the tribal council of the Rosebud Sioux in South Dakota have realized, calls for a certain amount of money on which to operate. To raise the money, the council has drawn a tentative ordinance calling for various types of small taxes: a poll tax, a motor vehicle tax, a dog tax, a tax on livestock owned by Indians, a tax upon Indian Service employees, a tax upon permits to Indians to live on tribal and administrative reserves and a tax upon lease contracts.

The Rosebud Sioux know that this proposed measure is a pioneer one; consequently the council has invited comments and criticism from agency workers and has had the proposed ordinance mimeographed and distributed among members of the tribe. Washington office officials also were asked for suggestions during the recent visit of council members to Washington. This procedure is indicative of the constructive thinking being done among many Indian groups and of their eagerness to secure cooperation from all sources.

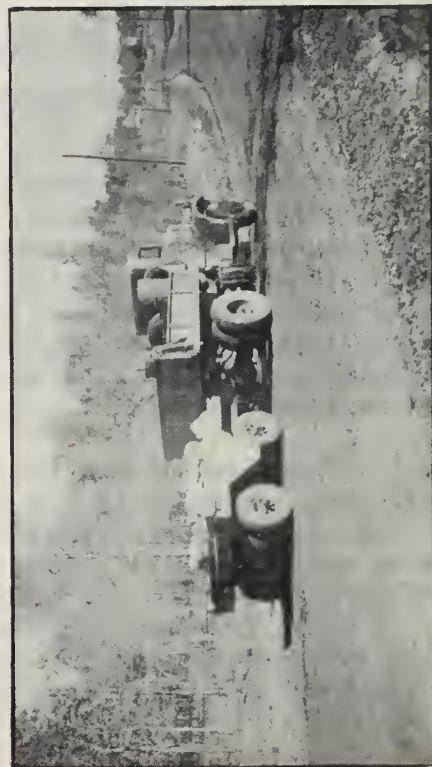
BUILDING A "SALT ROAD" IN OKLAHOMA



Salt Spread On Base.



Sprinkling Surface After Salt Is Spread.



Rolling Surface.



Salt Stabilized Surface Partially Completed.

SALT ROADS

By R. L. Whitcomb, District Road Engineer



Spreading Windrowed Material With Patrol.

"Well," said the old Choctaw to his friend, "they are going to build road out of salt. Road engineer crazy. Bet cows - hogs lick her all up in week. Here come bunch of Road boys now. Find out about salt lick road."

The old Choctaw watches, listens and learns.

The next day, after watching the Indian Road gang lay about a half-mile of the "salt lick" road, the old Choctaw again met his friend. "I watch boys put down salt stuff," he said. "Go out to gravel pit. Get just right kind gravel. Shake her 'round many box screen on bottom. Put little clay in. Mix all up. Pile on road.

"Big machine named patrol come. Push gravel all around. Thing like wheat drill come. Sprinkle salt all over whole business. Soak it down, sprinkle water. Thing like big automobile come. Big wheels, no engine. Roll her down. Smooth and hard like ice. Boys say road wear long, long time. Boys say this road cheap - thirteen hundred dollars mile.

"Keep school bus out of mud. Guess I better get job on salt road. Guess Road boys know how."

* * * * *



Spreading Salt With Mechanical Spreader.

SUMMARY OF INDIAN SERVICE APPROPRIATIONS FOR 1939

The act making appropriations for the Department of the Interior for the fiscal year ending June 30, 1939, approved May 9, 1938, provides funds for the various activities of the Indian Service, exclusive of re-appropriations and continuing appropriations, totaling \$31,911,314.66. This sum is made up from general funds of the Treasury \$30,424,356.66 and from tribal funds and school revenues to the extent of \$1,486,985.

The following tabulation gives a comparison of the appropriations made from the general funds of the Treasury for various activities for the fiscal years 1938 and 1939:

	<u>Fiscal Year</u> <u>1938</u>	<u>Fiscal Year</u> <u>1939</u>	<u>Increase Or</u> <u>Decrease</u>
General Expenses..	\$1,772,010.00	\$1,784,490.00	+ \$12,480.00
Indian Lands	1,472,469.85	753,960.66	- 718,509.19
Industrial Assistance & Advancement	1,932,500.00	1,931,000.00	- 1,500.00
Development of Water Supply....	70,000.00	70,000.00	
Irrigation & Drainage	3,391,273.00	3,873,196.00	+ 481,923.00
Education	10,068,525.00	10,218,190.00	+ 149,665.00
Conservation of Health	4,965,690.00	5,432,000.00	+ 466,310.00
General Support & Administration..	2,690,100.00	2,735,500.00	45,400.00
Roads & Bridges ...	3,020,000.00	1,020,000.00	- 2,000,000.00
Annuities, per capita payments & interest on tribal funds	701,020.00	736,020.00	+ 35,000.00
Construction, etc., Buildings & Utilities	2,047,500.00	1,870,000.00	- 177,500.00
TOTALS	\$32,131,087.85	\$30,424,356.66	- \$1,706,731.19

Use of tribal funds is authorized for such general purposes as education, \$312,995; support of Indians and administration of Indian property, \$378,810; relief of needy Indians, \$100,000; and expenses of tribal councils and delegations to Washington, \$50,000.

There are few new appropriation items in the act for 1939. One such item is \$25,000 for a survey and appraisal of the property

and reindeer authorized to be acquired for the natives of Alaska under the provisions of an act approved September 1, 1937.

The unexpended balances of appropriations totaling more than \$1,700,000 made by various acts since 1928 from the tribal funds of the Indians and authorized to be expended for industrial assistance to individual members of the tribes are continued as available for the fiscal year 1939. The expenditures from these funds are to be repaid to the tribe and all such repayments are credited back to the tribal account and become available for additional loans. The principal change in this item for the fiscal year 1939 is the provision that the appropriations under this heading for any tribe may be advanced to such tribe, if incorporated, for making loans to members of the tribal corporation under rules and regulations established for the making of loans from the revolving loan fund authorized by the Indian Reorganization Act of 1934.

* * * * *

REORGANIZATION NEWS

<u>Charters:</u>	<u>Yes</u>	<u>No</u>
April 23..... Warm Springs Indians of Oregon	180	62
May 21 Bad River Indians of Wisconsin	105	80
May 23 Stockbridge - Munsee Indians of Wisconsin	94	0
May 23 Kalispel Indians of Idaho	21	1
June 6 Fort McDowell, Arizona	71	4

Constitutions:

May 18 Kiowa Apache Indians of Oklahoma ...	62	73*
May 31 Te-Moak Indians of Nevada	47	20

Amendment to Charter:

April 30 Makah Indians of Washington Did not carry
because of lack of 30% vote.

Amendment to Constitution:

May 14 Oneida Indians of Wisconsin Did not carry
because of lack of 30% vote.

*This is the second time this group has voted down a constitution.

* * * * *

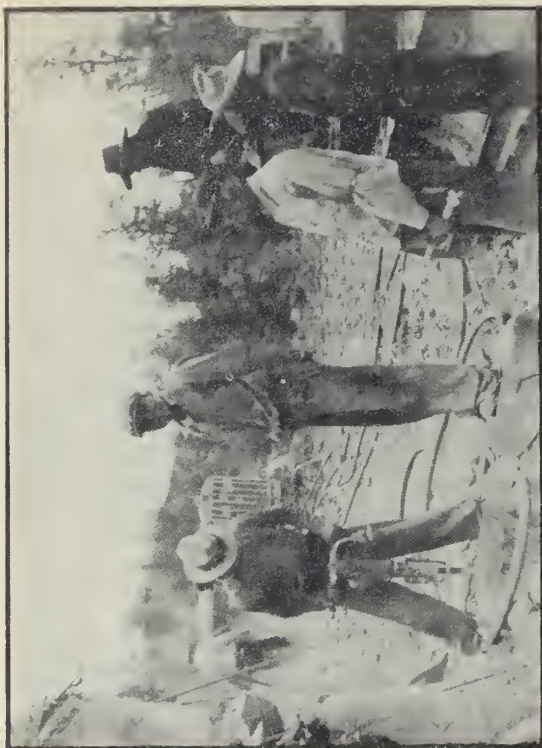
LEE MUCK BECOMES DIRECTOR OF FORESTS FOR INTERIOR DEPARTMENT

Lee Muck, Director of Forestry and Grazing for the Indian Service, has been appointed by Secretary Ickes as Director of Forests for the Department of the Interior, a post newly created to coordinate all the activities in forest conservation and management on public lands under the jurisdiction of the Department of the Interior. He will continue in his Indian Service position.

LEARNING TO HANDLE DYNAMITE AT FORT APACHE, ARIZONA



The Proper Way to Make A Primer Using an Electric Exploder.



CCC-ID Enrollees Doing Jackhammer Drilling.



Another View of CCC-ID Enrollees Doing Jackhammer Drilling.



Blasting 45 Holes With Two Circuits.

CCC-ID POWDER SCHOOL, FORT APACHE, ARIZONA

By Erik W. Allstrom, Camp Superintendent, CCC-ID

"F-i-i-i-uh-r," echoed from down the road and up the road and over on the short-cut trail. Shortly there came the heavy "boom" of the blast, as one hundred thirty-seven holes of dynamite were exploded by the current of a forty-hole battery.

So ended the three-day powder handling class held concurrently with the District Fire Fighting School on the Fort Apache Reservation late in April. (See page 35.)

When the enrollees gathered for the Fire School at White-river they were accompanied by seven extra men, four from the Fort Apache Reservation, and three others, one each from Truxton Cañon, Mescalero and Ute Mountain. When they were not taking part in the work of dynamite handling they took part with the others in fire prevention and fire fighting work.

The instructors, representatives of two powder companies which furnish the government with electric exploders, expressed themselves as being well impressed with the way the Indian boys handled the jack-hammers in drilling holes for blasting.

When the correct number of holes had been drilled on two different actual jobs of road building, the boys were carefully instructed in springing deep holes and cleaning them, in making dynamite primers and in different methods of electric wiring for most advantageous use of blasting powder. A number of the supervising and facilitating personnel present at the Fire School also attended the powder demonstrations and indicated that they were highly pleased at the way it was being done, and at the opportunity to learn some new things for themselves. Of particular interest was the method of "series in parallel" hook-up, whereby it was possible to shoot one hundred thirty-seven holes with a battery otherwise only strong enough to handle forty holes.

(Note: Photographs which appear on the opposite page are by Erik W. Allstrom.)

TRIBAL COUNCIL SENDS ENCOURAGING REPORT ON LOWER BRULE AFFAIRS

Lower Brule Reservation, Crow Creek Agency, South Dakota

April 12, 1938.

Indians At Work,
Washington, D. C.

You may want to hear the Lower Brule news.

The greatest thing the Indian Office ever done, was this T.C.B. I.A.* group investigating the Indians' conditions. Now the Indian Affairs can say they know the conditions of the Indians, especially Lower Brule Tribe. For the past 18 or 20 years the Lower Brule Tribe had been ditched but now for the last three years our government try to get us out of the ditch. The Lower Brule Tribe were neglected for about 18 years, but about two years ago Mr. Collier came to us and see the condition we was in and sympathy with us and he promise us that he is going to get us out this ditch we are in. Now I can say we got out of this ditch.

We have in operation a good school. We have a teacher - Mr. Arehart, Miss Mattson and also Mrs. Arehart are all good people. The children are getting noon dinners, plenty milk to drink and gaining weight right along. They are teaching manual training. They are busy training and trying to bring the younger people to the front and fixing up and repairing buildings. Now they are adding a washroom and toilet on the schoolhouse. And we expect to have a better school than any other reservation. And the children are very glad to go to school. And this shows that we have a good leader. And we also have a good community hall with a place to can, electric lights and hot air heater. This is one of the greatest improvements we got. And we have 17 new houses with basements and toilets.

Now some of our young people are getting out on farms which is bought with Reorganization funds and they will get loans from the revolving funds to stock up by live-stock. We got enough surplus land now that we can run 5,000 head of cattle on this reservation. Also the farmer, Mr. Roush is very busy with the 4-H Club

*The Indian Service cannot take all the credit for this survey; it is one of a series of economic surveys being conducted cooperatively on a number of reservations by the Soil Conservation Service's unit on Technical Cooperation with the Bureau of Indian Affairs.

boys and girls, starting out 18 acres of community garden and also seven acres of individual gardens. That give every person a chance to prepare for the winter coming. This ground is all prepared and in good shape now and all is going to be under irrigation and I think we are going to accomplish something if the grasshoppers and mormon crickets don't beat us.

And Superintendent, Mr. Hyde and his assistant, Mr. Scott, are very busy working with us, and I might include Mr. Mountjoy and Mr. Ben Reifel all cooperate with us. And the stock association is going full swing. We got a herd now of over 600 head. We have Indian directors for our association. Mr. Jim Byrnes, Mr. Alex Rencontre and Mr. Moses DeSmit. Mr. Moses DeSmit is the foreman over the association for cattle and they are going to farm about 600 acres at the cattle ranch. They have bought machinery to operate the farms which will be worked by the Indians themselves. And also we have such a good doctor that our population is increasing. And it would be far better if we had a field nurse. Now I don't care what other people think or say. We get lot of function from this New Deal and we appreciate very much. If nothing happens I think we will get back on our feet again.

The history of Lower Brule Tribe is a clean one. Our great chief, Iron Nation, was popular because he wasn't a warrior or a great medicine man or a Ghost Dancer. He was a chief and a peace maker. He got his people engage in peace and in farming and stock raising. So his tribe was a leading tribe in the Sioux Nation. It shows in the history. He send man out to other Sioux warriors to have peace with other nations. It shows on the record. The Iron Nation Tribe of Lower Brule was going to get 50 head of mares from the government and also 100 blankets but he gave this to other tribes to quiet their warriors so Iron Nation is a great peace maker. His tribe, the Lower Brule, was a leading tribe in everything you might say. His tribe was the first one to accept the religion on the west side of the river and other good things that come from the government. He always advise his tribe to take it and since him and his leaders have passed away seems as though we are a lost tribe, but now our young generation are waking up and trying to get back where our leaders left off.

Chairman of the Lower Brule Council,
By the Lower Brule Council,

(Signed) Reuben Estes.

* * * * *

THE LIQUOR QUESTION AS IT AFFECTS INDIANS

The prohibition of alcohol among Indians is a problem which is of strong interest to Indians and to those concerned with Indian welfare today. Sharply conflicting views have been presented by Indian Service workers, friends of Indians, and Indians themselves.

Under the present law, there has been until 1933 universal prohibition of the sale of alcohol to Indians and prohibition of the possession or transportation of liquor on Indian reservations. Enforcement of these laws is almost wholly an Indian Service responsibility.

In recent years, Congress has passed a number of acts breaking down to some extent the uniformity of the Indian liquor laws. Through the Hastings Amendment in 1934, the entire Five Civilized Tribes and Quapaw Areas of Oklahoma were taken out from the Indian liquor laws. In June 1933, Congress passed a law authorizing the manufacture, sale and possession of 3.2 per cent beer in Oklahoma if legalized by the State. In July the State legalized the sale of 3.2 beer and it was held that this action, coupled with the Congressional Act of June 16, 1933, removed the prohibition against the sale of 3.2 per cent beer to Indians in Oklahoma. Last year the town of Hardin, Montana, within the Crow Reservation, was exempted from the Indian liquor laws by Act of Congress, but the sale of liquor specifically to Indians within Hardin continues to be prohibited. Congress has also legislated to permit the introduction of liquor into portions of the Chippewa treaty area in Minnesota.

Answering a question propounded by the House Committee on Appropriations at a hearing this past winter, Commissioner Collier stated that effective law enforcement among the Indians would require an annual appropriation of not less than \$690,000. The amount provided in the Interior Appropriation Bill passed by the House is only \$237,290.

Secretary Ickes has stated:

"Prohibition is enforced without much difficulty in those regions where the Indians live apart from whites. And there are Pueblo Tribes which obtain complete enforcement through their own self-governing ordinances, even though they are located close to white

towns. Where Indians are scattered among whites, the enforcement of prohibition against Indians is a costly and to some extent an ineffectual operation. Yet the case of Alaska indicates that absence of prohibitory laws does not make for temperance among Indians. The situation presents one of the most baffling problems in connection with the guardianship of Indians, and one of the gravest problems of Indian life."

The Klamath Tribe of Oregon, whose members live close to white towns, such as Klamath Falls and Chiloquin, has had a bill introduced in Congress to create a system of local option. Under the terms of this bill, if the tribe exercised its option, a permit system, modeled upon the experience of Sweden, would be substituted for prohibition; that is, individual Indians would be granted permits to purchase and consume liquor which would be revoked by the tribal council if the permittees showed marked intemperance or if abuse of the permits became evident. The tribal council of the Confederated Salish and Kootenai Tribes of the Flathead Reservation in Montana has unanimously endorsed a measure to permit the sale of light wines and beer. On the other side, serious presentations have been made to the effect that in the absence of any prohibitory legislation, natives of Alaska are being debauched to the extent of threatening the existence of whole communities. But even within Alaska, there are groups of Indians sharply opposed to any discriminatory legislation prohibiting the sale of liquor to Indians.

At an election on March 26, the Potawatomi Indians of Kansas registered opinion on the question of whether to petition the Indian Office to sponsor a bill to permit the sale of 3.2 per cent beer to Indians in Kansas. The vote proved to be against a petition: 80 to 23. According to newspaper accounts, the women of the jurisdiction were the deciding factor.

A tragedy of frightful proportions at Fort Totten, North Dakota, a year ago last winter focussed attention sharply on the liquor problem and the allied problem of prohibitory legislation. Eleven Indians, men and women, died in January 1937 from the effects of drinking automobile anti-freeze alcohol. Six children were completely orphaned and six more lost one parent.

Several of the Indian tribes which have organized under the Indian Reorganization Act and have undertaken to adopt a law and order code pursuant with their constitutions have specifically included a section providing a penalty for the sale, trade, possession, and so forth, of intoxicating liquors.

Here are a few sample opinions on the Indian prohibition question:

An Indian Service superintendent, himself of Indian blood, said:

"I can't tell you how strongly I am opposed to letting Indians have free access to liquor. If the law is repealed - well, I don't want to be at this reservation; that's all."

On the same question, a full-blood Indian judge said, through an interpreter:

"Some Indians do not like being treated different from the white man about drinking. It is as if we were children. The way to be wise about something is to learn about it by experience, a little at a time, and to learn by the mistakes you make. I think we Indians can learn to control ourselves at least as well as the white men do. But this drinking - it is a serious problem. It can be a very bad thing, especially for the young people. I do not want my people to come to harm just because they want to imitate what white people (and some of them not good white people) do. If they ever change the law, they should think about it a long time first."

A white resident of Tucson writes to Commissioner Collier as follows (it might be said that the writer's assumption that general legislation affecting Indian prohibition is now, or has been under consideration, is erroneous):

"I have noted in the press here that a movement is on foot to give Indians the right to purchase wines and beer.

"I have lived in Arizona more than eighteen years, have had Indian help, both male and female, and know of the effect on Indians of alcohol from actual contact with the Indians here. I know that alcohol cannot be taken by Indians in moderation. The effect on them is dangerous in the extreme."

A member of the tribal council at Klamath Agency, Oregon, where a bill for a permit system has been sponsored, discussed his views as follows:

"I can't speak for other reservations, but I think I know our own situation pretty thoroughly. And it is this: prohibition

simply can't be enforced at Klamath with the personnel now available. Let me describe the reservation. There are 1,106,000 acres within its limits. Over 5,000 people live in those limits and only 1,100 of them are Indians. Under the law, none of those 3,900 whites are supposed to possess or transport liquor, whether for their own use or for Indians' use. They do, of course, and a lot of it reaches the Indians.

"There is a state liquor store fourteen miles away at Fort Klamath. At Chiloquin, five miles from the agency, a town of about 1,850 population, near where there are many Indian homes, beer is sold. Beer is sold at Sprague River and at Bly there is another state liquor store. At Klamath Falls, our nearest large town, 35 miles from the agency, there is another state liquor store and a number of places which sell beer.

"Running north and south through the western part of the reservation are the San Francisco-Portland Highway and two railroads. Running east and west, with a number of flag stops, is the Great Northern Railroad; also a state highway.

"Scattered throughout the reservation are a number of logging camps - each with one to two hundred employees - some of them Indians, but mostly whites.

"For all this area there are three Indian Service law enforcement officers; one at Beatty, one at Sprague River and one at Klamath Agency. There is a county officer and also a town officer at Chiloquin, a county officer at Sprague River and a county officer at Beatty. These men are supposed to do all the law enforcement work, not just liquor law enforcement, in an area almost as big as the State of Delaware.

"Another point to consider is that this situation is not going to change. We have several billion feet of timber at Klamath which is still to be marketed over a period of years. The logging camps and mills and the intermixture of white people on the reservation will continue. The liquor law is going to be just as hard to enforce in the future as it is now.

"I think it would be only sensible to recognize the fact that the law isn't being enforced - as the country as a whole recognized the failure of the general prohibition amendment - and to change the law. We Klamaths are citizens and voters and would like to see our opinions put into effect."

The situation, then, is this: No legislation affecting prohibition for Indians has been proposed by the Department of the

Interior on behalf of the Indian Service. No general legislation of any kind has been proposed. At the request of the Indians involved, two bills have been introduced to modify the prohibition law locally: one by Congressman Pierce of Oregon which would affect the Klamath Indians of Oregon and one by Congressman O'Connell of Montana, which would authorize the issuance of permits to the Indians of Flathead to purchase light wines and beer. At this date, neither bill seems likely to pass the present Congress, since neither had, at the date of writing - June 13 - been reported out of the Congressional committees on Indian affairs. In the meantime, the Office of Indian Affairs is eager to have thoughtful comment on the prohibition question as affecting Indians.

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DISTRICT CAMP SUPERVISOR RECEIVES AQUATIC INSTRUCTOR'S CERTIFICATE

By John P. Watson, In Charge, CCC-ID Safety Division

The American Red Cross completed a three-day Aquatic Examiner's Training course at Spokane, Washington late in April, under the supervision of Ralph E. Carlson, National Red Cross Representative.

Gerrit Smith, CCC-ID District Camp Supervisor, in charge of the Safety Program in District 5, was one of the successful candidates. By completing this training Mr. Smith is qualified to conduct courses and give examinations for four types of aquatic certificates: Beginners, Swimmers, Junior Life Saving and Senior Life Saving, according to standards established by the American Red Cross. Having previously passed the Red Cross First Aid Instructor's examination, Mr. Smith is now qualified to give examinations for Standard First-Aid certificates as well.

Training in aquatic safety is a mandatory phase of the CCC-ID Safety Program for selected enrolled personnel at agencies and in camps throughout the service.

* * * * *

CROW FAIR DATES SET FOR AUGUST 29 - SEPTEMBER 2

The Crow Fair has become known not only throughout the Northwest but in the East as well. The Northern Cheyennes will take part in the show this year, as well as the Crows, and the Fort Peck Indian band has been engaged to furnish music for the occasion.

The Crow Fair is unique as an Indian-planned and Indian-executed event. Careful plans are being made to accommodate visitors.

OLD ARMY AND MARINE CORPS CLOTHING PUT TO GOOD USE

The ingenuity of Indian women in making attractive and serviceable garments out of surplus or worn Army and Marine Corps goods is illustrated by reports sent in by Mrs. Helen M. Carlson, Home Economics teacher at the Makah Reservation, Tulalip, Washington and by Miss Ella M. Stubbs, Home Economics teacher at the Tulalip Agency.

From remnants and short lengths of blue denim and gabardine, from blue broadcloth Marine coats, khaki pants, heavy Army overcoats, and Army woolen underwear, Indian women retrieved the good parts and cut and fashioned a variety of quilts and garments.



The Bathing Suits Worn By These Neah Bay Children Were Once Army Woolen Drawers



A Short Cotton Coat Made This Child's Suit



The Top Half Of This Outfit Was A Marine Coat; The Lower Half Was Made From Worn Army Pants



Franklin Charles Wears A Suit Made From A Marine Coat

THE AMERICAN INDIAN SIGN LANGUAGE

By John P. Harrington, Smithsonian Institution

(Note: This is Section 2 of an article on the American Indian Sign Language. The first section appeared in the issue of March 1938)

The old Indians laugh when they tell the story of how an early white man, observing Indians using the sign language, thought they were child-like persons who had not developed a full normal speech. The fact was that the early white man was observing the most marvelous gesture development to be found on any continent, comparable to the invention of the Chinese ideographs in the Old World.

Proof That The Signs Are Based On Spoken Language

Since signs flow freely from the expert user, it might seem that they are independent of the spoken word. But such is not the case. The signs are everywhere based on spoken language and reflect it at every turn. The word order, the syntax, the vocabulary (the peculiar bundles of concepts tied together under the label of each word) of the American Indian sign language all prove it to be based, originally and constantly, on the spoken language of the user, whatever Indian idiom he happens to use as his daily speech. For a brilliant example to prove this one needs to go no further than to word order. The sign for God is a compound one, consisting of a sign meaning medicine, mystery, or spirit, according to the various spoken languages, and of a sign meaning big. In the Kiowa language the spoken form is daa'k'ia-'eidl, meaning medicine-big, and the Kiowa makes first the sign for medicine and then the sign for big. In the Ojibway language the spoken form is Kihtci-manitoo, big-spirit, and the Ojibway makes first the sign for big and then the sign for spirit. To one familiar with Indian languages, similar corroborating turns of phrasing occur frequently in the sign language. The sign users witnessed by the early white man not only possessed a vocabulary of perhaps more than a thousand signs, but these were superimposed on a spoken language no less developed than the beautiful and bounteous Greek.



Compound Sign For God As Used
By The Kiowa: Medicine-Big.



Compound Sign For God As Used
By The Ojibway: Big-Spirit.



Certain Signs Exceed In Nicety Spoken Language

Let us consider the sign for house and its modification for tipi. As we shall see on the following page, this sign is a combination of substitution of the indexes for the poles which form the profile of the house plus the principle of characteristic outline for a whole. When the tips of the indexes are not crossed, house in general is represented; when the tips of the indexes are crossed, tipi is represented, indicating the tipi construction in which the poles stick out at the top. Here, in sign language, a clever difference in the adjustment of the tips of the fingers (and we could show precisely such instances in Chinese writing) changes the meaning of the word, while in spoken language the same change has to be effected by replacement by an entirely different word, or by cumbersome affixing or compounding. For the sign for tipi see the illustration following.



Tipi. Cross tips of extended indexes, holding indexes in inverted V-shape to substitute them for the poles at edges of profile of tipi.
 Posed by Gray Wolf (Bob Hofsinde).
 Photograph, Courtesy of Gray Wolf.

Comparison Of The American Indian Sign Language With The
Deaf-Mute Sign Language Of The Whites

Two systems of sign talk, non-alphabetic and alphabetic, have been invented for and introduced among the Caucasian, and other, deaf, and mute, and those having a combination of these handicaps. There are two-handed and one-handed alphabetic systems. In actual practice deaf-mutes largely employ the alphabetic system, with frequent short-cuts of non-alphabetic signs. For instance, one points at self for "I", but spells out with the fingers "s-u-p-p-o-s-e" - just as the Japanese form of Chinese writing uses non-syllabic characters alone for the commonest words, but accompanies them by syllabic characters for less common words - a remarkable parallel.

New Analysis Of The Signs Is Here Presented

The two fundamental component factors in the building up of the American Indian sign language are: 1. indication by gesturing at, or painting. 2. representation

by substitution or by mimicking the action or state of, that which is designated. These factors work out to appear as the following twenty elements which constitute the signs, some signs being analyzed to contain two, three, or more, elements.

I. Gesturing At. The element of simply pointing at or gesturing at is efficient for designating those objects or abstractions which everywhere accompany the individual. By this method are designated: 1. cardinal directions and regions; 2. the personal and demonstrative pronouns, subjective, objective, indirective, possessive (for demonstratives as adverbs of place, see 19 below); 3. the body parts of one's own body; 4. colors of almost universal occurrence in nature, such as black and white.



Up. Point Index Upward.
H H 15.



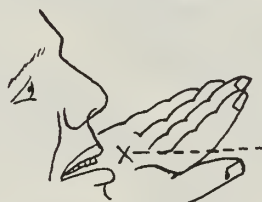
Down. Point Index Downward.

1. Cardinal Directions

2. Personal And Demonstrative Pronouns



I, me, my.
Point Index At Chest. H I 1.



Me, 2nd element in: tell me!
Place hand palm up, tip of hand forward, at chin, then jerk hand backward. H T 11.



You, your.
Point index at 2nd person, real or imaginary. H Y 5.



You, 2nd element in: I tell you.
Place hand palm up, tip of hand forward, then jerk hand forward. H I 12.



He, him, his, visible.
Point in backhanded manner toward 3rd person. H H 20, H H 22.



He, etc., invisible.
Gesture in backhanded manner toward rear. H H 22.



This, here, that, there.
Point index at object or locality. H P 17, H P 18.

3. Body Parts

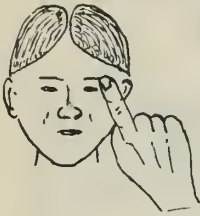


Ear. Point at ear. H E 1. But to heal is action mimicking: hold cupped hand behind ear.



Throat.
Point at throat.

4. Certain Colors



Black. Point at eyebrows, at hair, or at some black object near one.



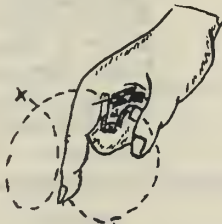
White. Point at some white object near one (hardly at one's own teeth, for that would be misunderstood).

II. Gesturing At Locality Of Occurrence. Gesturing at, or other indications of, the place of occurrence replaces indication of the object or abstraction. This is contained, e. g., as the first element in the sign to think, thought.



To think, thought. Gesture at heart, and then bring hand forward, to gesture thought coming forth from the heart. Gesturing at locality of occurrence plus action mimicry.

III. Painting. The various spoken languages of the sign talkers call this element "painting." We would call it outlining. One outlines the figure of an object by tracing it with the hand or hands in mid-air.



Wheel, wagon. Paint vertical circle with index. By modifying the tracing of circles, several wheels and the going or coming of a wheeled vehicle is indicated.



Vault, sunrise, sunset, noon. Hold spread thumb and index down toward left and paint semicircle moving toward right, first up and then down.
H S 55.



Corral. Bring both open hands together and paint away from self horizontal outline of a corral, each hand describing semicircle.
H C 26.

IV. Substitution. In substitution a body part of the sign user, most commonly a finger or manual part, and its posture, is made to represent, i.e., to substitute for, the object or abstraction. Sometimes the substitution is of the outline of object.



Man. Elevate index with back forward in front of face. H M 3.



Beard. Hang hand under chin with fingers extended.



Coin. Make ring with thumb and index. H D 27.



Half coin, fifty cent piece. Make ring with thumb and index of left hand. Lay right index across ring so as to divide. Also means half of any round object.

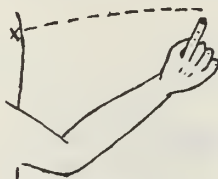


Big. Curve the thumb and fingers of both hands as if representing the surface of an imaginary sizeable sphere.

V. Action Mimicry. The sign user's hand or body part is made to mimic or imitate the action or motion, actual or desired, of an object or abstraction.



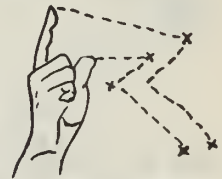
To go, go away!
To shoo away.
Gesture forward extended hand, palm turned to left.



To come, come!
Beckon toward chest. H C 22.



To twinkle.
Snap index by releasing it from end of thumb.



To lighten.
Elevate index and with hand trace downward zigzag path of lightning.

VI. Instrument Action Mimicry. The mimicking of the action of an instrument gets across the idea of the instrument.



Awl. Bore right index into left palm.



Saw. Mimic the action of sawing.

(To Be Continued In The August Issue)

MONTANA INDIAN GIRL WINS ESSAY PRIZE

By Mrs. Julia Schutz, Gros Ventre State Chairman Indian Welfare,
General Federation of Women's Clubs of Montana.



Leona Cochran

We are all proud of Leona Cochran, a Gros Ventre girl who is a seventh-grade student at the Harlem, Montana, public school. She was the winner of the prize offered by the Montana Association for the Prevention of Tuberculosis of the General Federation of Women's Clubs for the best essay on tuberculosis and its prevention.

Five prizes were offered among the seven Montana Indian reservations. Leona not only won the prize for Fort Belknap, but also the grand prize of \$10.00 given by the National President of the General Federation of Women's Clubs, Mrs. Roberta Campbell Lawson.

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WASHINGTON OFFICE VISITORS

Recent visitors to the Washington Office have included the following: Superintendent Earl Woolridge of Rocky Boy's Agency in Montana; L. C. Lippert, Superintendent of the Standing Rock Agency in North Dakota; and A. C. Monahan, Regional Coordinator for Oklahoma.

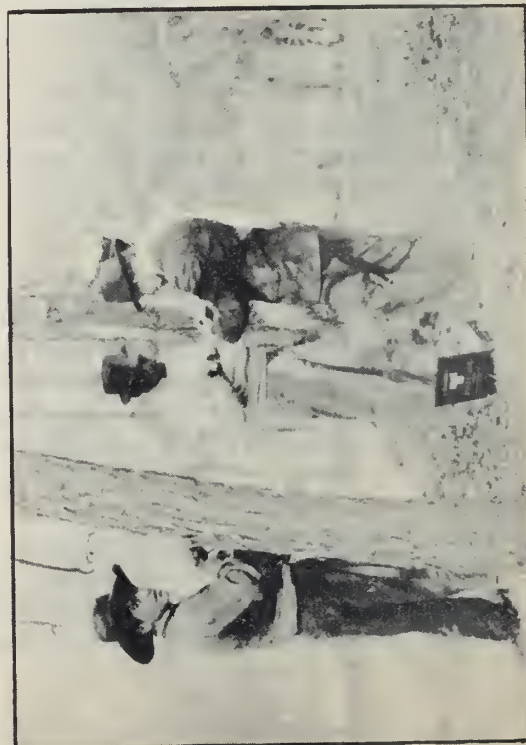
Also included in the Washington Office visitors were the Standing Rock delegation and the Kiowa Delegation. Members of the Standing Rock delegation were: Willis Mountain, Percy Tibbeto, J. R. Harmon, Mrs. Josepine Kelly, Mrs. Mary Long Chase and Mary M. Wounds. Members of the Kiowa delegation were: M. M. Bedoka (Caddo), Delos K. Lonewolf and son (Kiowa), and Felix Koweno (Comanche).

Other visitors were: Miss Mabel Morrow, Senior Instructor of Home Economics from Sequoyah Training School in Tahlequah, Oklahoma; Mr. J. Sidney Rood, Acting General Reindeer Supervisor from Nome, Alaska; Delos Lonewolf, Kiowa, and Felix Kowena, Comanche, from the Kiowa Agency in Oklahoma.

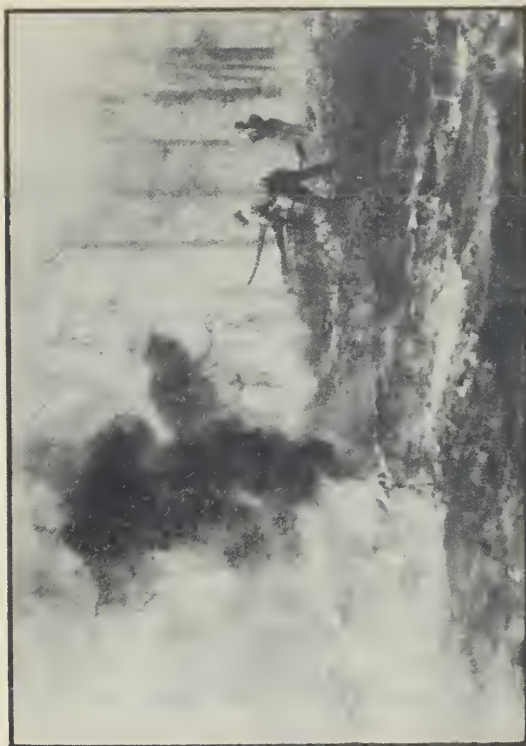
LEARNING TO FIGHT FOREST FIRES



Indian Enrollees Laying a Fire Trench, Usually
The First Step in Controlling a Forest Fire.



Receiving First Aid at the Scene of the Fire.



"Mopping Up" Work: Using Wet Earth to Smother
Hot Spots.



Putting Out a Smouldering Pitch-Filled Log.

SOUTHWESTERN RESERVATIONS PREPARE FOR FIRE SEASON: FIRE TRAINING

CAMP HELD AT FORT APACHE, ARIZONA

By Dewayne Kreager, Camp Supervisor, CCC-ID



The Fire School Occupied A Convenient Location In The Timber

As preparation for the approach of summer, and with it the ever-present danger of forest fires, Indian CCC-ID enrollees from five reservations in three southwestern states gathered at the Fort Apache Reservation the latter part of April to attend the second annual Indian Service Southwest Regional Fire Training Camp

The camp was located in the timber on a bluff overlooking the North Fork of the White River, some twelve miles north of the agency. Work of the school consisted of instruction and practical demonstrations of radio and telephone communication, fire detection, fire suppression, fire-camp operation, fire damage estimation, care and handling of tools and equipment, packing, determination of fire causes, safety, sanitation and first aid. Careful

attention was given to the organizational set-up of the Regional Fire Control Plan, which insures cooperation from outside jurisdictions in the event that one reservation is confronted with a serious fire which it cannot control through its own resources alone.

While the fire school was still in progress, a small fire broke out near the camp, providing the opportunity for the men to put into practical use many things which they had learned.

In addition to the instruction features, Mr. Silas O. Davis, Senior Forest Ranger in charge of fire control on the Fort Apache Reservation, who had charge of the school, prepared two hypothetical fire problems to serve as practical contests, one for the enrollees and one for instructors. Robert Gatewood, Indian enrollee from the Fort Apache Reservation, won a hunting knife for the best solution in the enrollee problem, scoring twenty-nine out of a possible thirty-two points. John W. Allan, Forest Supervisor for San Carlos won a jackknife for the best solution in the contest for instructing personnel.

The results of such training in the past has greatly reduced the tremendous losses by forest fires, and it is felt that the instruction the men have received at this fire school will prove of untold value in protecting, preserving and developing the valuable timber areas on their reservations.



Indian Enrollees And Part Of Fire Camp Personnel
Assembled In Lecture Tent

ZUNI THE CENTER

Excerpted, With Permission of J. J. Augustin, The Publisher, From
"First Penthouse Dwellers Of America", by Dr. Ruth M. Underhill.



One drives "through modern streets among houses ... no longer terraced."

Long ago, when the disc of earth was new and quivering,
the people of the underworld climbed up to it, mounting a pine, a
spruce, a pinyon and a cottonwood.

...At every pause they sang all their sacred songs, which
are the very ones that are sung now when the dancers stamp in the
plaza, waving spruce boughs and rattles and masked in turquoise and
yellow and white. Thus they came up through sulphur-smell-inside-
the-world, soot-inside-the-world, fog-inside-the-world, until they
stood forth into the daylight of their Sun Father.

Then they went searching for the center of the earth disc. They found it and they built a town which they called Itiwana and the whites called Zuni.

Earth Center has moved a little since the Spaniards first found it, and it has shrunk. In 1540, there were six small towns spread through a pleasant valley with Halona, the central one, almost where Zuni is now. Here was no mountain fortress like those in which the Hopi held out against their enemies. The villagers, when they had to, fled to their sacred mountain, Towalayane, and sometimes stayed aloft for years, but they always came back to the terraced houses among the cornfields. Each village held two hundred people or more, so the chroniclers say, in the houses banked up four and five stories high ...

Such were the Zuni villages, but far different was the picture of them which formed in Spanish minds. When rumors of large and powerful villages to the north penetrated down through the mountains to Mexico, the treasure of the Aztecs had long ago been thrown into the melting pot. Those who had missed their share of it were straining and jumping for another chance and, almost out of thin air, they concocted the myth of the Seven Cities of Cibola.

Those who finally found those seven cities, of which our Zuni is now the only one left, were a Spanish priest and a Negro, Esteban, hero of one of the most grotesque and fantastic series of adventures in all history. The next year came Coronado, with his train of conquistadores, in brass helmets and leather hauberks.

...Little Hawikuh was the goal of the invading army and that army was hungry. "We could not obtain anything to eat," reported one of the soldiers, "unless we captured it... so it was necessary to attack and kill some of them."

It was a pathetic battle. The Zuni threw stones from their walls at the glittering helmet of Coronado and hurt him so that his face was sore afterward. Four or five Spaniards had arrow wounds and some horses were killed. Then the Indians moved out of their town and took refuge on the sacred mountain whither they must flee from time to time through the three centuries to come. The hungry Spaniards moved in ...A geographic accident prevented the

Zunis' maintaining the wild independence of Hopi. They were not far enough away and they were not on a mesa. Inward independence was quite another matter. Zuni raised wheat and sheep and went to church, and Zuni maintained its individuality so completely that it is even today the focus of pueblo life: the earth center.

The rebellion came in 1680 and the Zuni joined it. Tradition says that they even swung the Hopi into line, for before this the Peaceful had prevented disturbance because they preferred their own quiet methods. Tradition says also that there was one Zuni priest who was not killed. True, he disappeared, but there are lasting tales that, since he was a good man of whom they were really fond, the Zuni offered to spare his life if he would dress like them and be adopted into the tribe. He accepted. The Zuni moved out of all their towns as they did when danger threatened and took refuge on holy Towayalane. Perhaps the priest was with them and perhaps he saved the holy images and the church vessels. At least when the Spaniards came back twelve years later, they found the people still on the mountain but preserving those sacred things which "rejoiced the conquerors as evidence of their earlier Christian state."

The Spaniards' return marks the beginning of modern Zuni. Wild Apache had destroyed one of their villages. The inhabitants of all five others had huddled for twelve years on their nearby mountain afraid to come down and meet the punishment awaiting them. When a sadder and wiser Spain offered peace, few went back to the old homes. They gathered in Halona, the Earth Center, which grew until it sheltered them all, with four new villages among the fields for summer residence. They appointed a secular governor as Spanish decree demanded, and he is still there to perform the extraneous business of dealing with the whites. They built a church. Let no one think however, that the art, the ceremonies, or the life of Zuni has paled. The priests of the sun and the rain still meet to rule the village.

Zuni went through some bad years while Spain declined and the new republic of Mexico struggled hopelessly with wild Navajo and Apache. No one helped the little pueblo in her own struggles and she did what she could. At one time the Zuni had acquired a hundred Navajo captives and feeding them grew expensive, so they put them in the plaza, with two Zuni warriors at each corner, and told them to escape if they could. None did.

In 1848 Mexico was rather forcibly persuaded to give up a large stretch of her northern country to the United States which wished to build a railroad. The country included Zuni. In 1877 a reservation was set aside for these "honest and virtuous people" who were such a relief after the turbulent nomads. It took a long

time for the declining population to take an upward turn, but by 1933 it was 2,021, with an increase of 82 since 1910. The four outside farming villages, which had been only camps, began to grow now that danger was over. If they and the population go on increasing, there may some day actually be seven cities of Cibola.

There are day schools at two of them already and a high school at Zuni proper. Every child in Zuni speaks English now and no one stays out of school, say the reports, any more than in a white community. A few miles from the town stand a hospital and a sub-agency, and there are two churches, a Catholic and a Protestant, to replace the ruined one. That one the Zuni will neither repair nor destroy.

The town of Zuni still lives, with the cornfields waving up to the very doors of the neat screened houses, with flowers in the dooryard, oilcloth and kitchen cabinets within. Zuni makes competent use of mowing machines and canning equipment. Its girls attend 4-H clubs; its boys can drive automobiles. Meantime, the ancient system of life goes on, the great ceremonies usher the year on its course.

The dances go on. If the inner tubes of automobile tires sometimes replace earth reddened buckskin, if Germantown yarn is substituted for strings of turquoise, does that mean that the essence of the ceremony has suffered? These things may in time become sacred as anything can that is used by a living religion. The wistful question of the white observer is whether this beautiful group unison, this manifold emotional satisfaction, is bound up by the mandate of history with the growing of corn by hand. Can none of it be brought over into a world of ploughs and machines and offices? How could the wisest Zuni do it? How could the wisest white man help him?

* * * * *

A map of the Pueblos, of Arizona and New Mexico, would not now show Zuni at the center. Many have been the vicissitudes attacking this group of ancient Indian villages, the most highly civilized within the boundaries of the United States. Those vicissitudes, from the early prehistoric times which are only guessed at down through the march of the armored Spaniards to the soil erosion problems of the present day, form the subject of First Penthouse Dwellers Of America, the story of the Pueblos.

The book presents vividly for the average reader, the fascinating archaeological data which are growing, year by year, into a coherent picture. Where did the Pueblo Indians come from? How long have they been there? What was happening in that desert, which was once well-watered country, in the years when the Britons lived in wattled huts and the birth of Columbus was centuries ahead? Students of primitive man are only beginning to realize how many different groups must have come into America in the days anywhere from ten to twenty thousand years ago and they look past the pueblos back to these earliest immigrants, then to new invasions and to a civilization so firmly knit that it persists to the present day.

From a chapter on the "First Immigrants" the book passes to "The Peaceful Hopi"; their long and surprising history, which includes the use of coal; their dauntless struggle with the Spaniards who reached their country long before the Pilgrims landed on Plymouth Rock and their slow change to the mastery of modern craft and trade. "Zuni, the Center," comes next with its mixture of gorgeous ancient ceremony and practical up-to-date farming. "The Warriors of Keres" treats that interesting and aloof group of villages headed by Santo Domingo, most conservative of all Indian towns.

A glimpse at the wild events of Spanish history will explain much of the grim secrecy with which the Keres guard their sacred traditions. Similar events befell the Catholic Tewa but they, in the rich valley of the Rio Grande, found aloofness impossible. The interesting steps in the history of these towns, so outwardly Spanish, so inherently Indian, throw light on the Rio Grande problems of the present day. Last, on the very border of Pueblo land, stands Taos by the Buffalo Country. Half Plains, half Pueblo, with its blanketed figures, beak-nosed between their braided hair, Taos has traditions from the land of the buffalo and the tipi as well as from that of corn and stone buildings.

How are the practices and beliefs, so firmly held to by all these varied groups, to be used as building foundation for the new practices that must come? It is this question which is constantly posed as the history of each village unrolls before our eyes showing, through the pressure of events, some constant character in each. The Pueblos, as any worker among Indians knows, have never stood still. They have changed and learned for centuries, adapting each new bit of knowledge to the life which they found good. Will the latest change be too rapid for them to accept and still keep their vitality? This is a problem for other Indian areas as well. A vivid and sympathetic history such as that found in First Pent-house Dwellers Of America should help with the understanding of it.

I N D I A N S I N T H E N E W S

APACHES, ONCE TERRORS OF WEST, NOW WIN BATTLE FOR EXISTENCE

Tribe Which Was Sent to Florida "Prison" For Rebellion
Against United States Sets a Good Record For Making
a Living on New Mexico Reservation

By Paul I. Wellman

(From The Kansas City Star, Kansas City, Missouri, April 21, 1938.)

The band of Indians which once terrorized the entire Southwest, successfully fought against 5,000 United States soldiers, and surrendered only when the governments of Mexico and the United States pooled their resources against it, is making a record of civilized progress, which is almost as surprising as its war record.

On the White Tail division of the Mescalero Agency, are perhaps ninety survivors of the Chiricahua Apaches, led by Geronimo in the last great Indian rebellion of the Southwest. Among them are some of the old warriors who took part in the actual fighting, but many of them are descendants of the original group. Whatever their connection, they have made an exceptional record since being moved to this reservation from Fort Sill, Oklahoma in 1912.

The record of the Geronimo band was a sorrowful one for a time. After the Apache wars, in which an estimated 2,000 white persons and Mexicans lost their lives, the Indians numbering only a few score were induced by Captain Gatewood to surrender in 1886 to Brigadier General Nelson A. Miles. They were then shipped to Fort Marion, Florida, where they were held as prisoners of war. Later they were moved to Alabama, and finally to Fort Sill, where they were still held as prisoners of war.

The efforts of Dr. Henry Roe Cloud, now of Wichita, Kansas, and formerly head of the Haskell Indian Institute at Lawrence, Kansas, brought about their release. Dr. Roe Cloud, then a young Winnebago Indian student at Yale, discovered, in reading the laws of the United States, that it is not lawful to "work a corruption of blood." In other words, children cannot be punished for the crimes of their parents. He brought to the attention of

the Supreme Court the fact that there were third and even fourth generation Apache children, who never had been on the warpath, being held as "prisoners of war" by the government at Fort Sill. As a result, the Indians were ordered freed and permitted to go to the reservation in New Mexico, where their kinfolk, the Mescalero Apaches, lived.

The Indians of that agency were among the first to adopt the provisions of the Indian Reorganization Act. E. R. McCray is superintendent of the agency, and under his administration nearly all offices are held by Indians. George A. Day, chief clerk and Nathan J. Head, head of the logging operations, are both Indians.

There are at present 183 families of Indians, totaling 760 persons, on this reservation which contains nearly 475,000 acres of beautiful timbered mountain land and small fertile valleys.

Surprisingly, the Apaches have shown a disposition to work, and they have made some real progress economically. Their chief income so far is from live stock. Last year they sold 2,064 cattle, and their entire receipts from all live stock sources, including wool and mohair, was \$105,000. They own 6,000 purebred cattle, 8,000 sheep, 4,000 goats and many horses.

A second source of income is logging of the forests which brought in an income of around \$40,000 last year.

Many of the Indians are farmers, and the total receipts from farm products last year was nearly \$30,000.

Under the provisions of the Indian Reorganization Act, the tribe has borrowed \$240,000 from the government, and a new home is being constructed for every family on the reservation. The lumber for these homes is obtained in trade for logs cut and hauled for the reservation. As a result, houses which would normally cost \$2,500 are being built by the Apaches for around \$1,200 apiece.

Incidentally the Mescalero Apaches, which includes Geronimo's old tribe, are better off economically than many white families. With the exception of the old, unprogressive "rationers" who are kept by themselves and allowed to live under government bounty, the Indians on the reservation had an income last year averaging \$1,050 apiece, from the combined profits of their products. The reservation is rich in natural resources, and coal, copper and perhaps oil may be added to their income-producing factors in the future.

(Note: "Indians At Work" will print, from time to time, interesting excerpts from local newspaper accounts of events involving Indians.)

NAVAJO FOREST FIRE CONTROL SCHOOL HELD AT

FORT DEFIANCE, ARIZONA, MAY 2-6.

By DeWayne Kreager, Camp Supervisor, CCC-ID



Enrollees Attending The Navajo
Fire Control School.

There are 500,000 acres of commercial-type timber on the Navajo and more than a million acres of woodland and brush. Fire protection, consequently, is of vital importance to Navajo economy. At the annual fire control school, young Navajos learn effective methods for preventing and dealing with fires.

The photograph at the left shows the nineteen Navajo enrollees who attended this year's school.

Fire suppression for the Navajo is under the general supervision of Mr. H. E. Holman, Director of Land Use. In immediate charge of the 1938 fire school was L. R. Kenefick, Assistant Forester, assisted by L. F. Hamilton, Assistant Forester, Bob Matson, Junior Range Examiner, Carl Bartells, Telephone Foreman, and others of the Navajo field personnel. Claude C. Cornwall, Regional Camp Supervisor, and DeWayne Kreager, Camp Supervisor from the Phoenix Office assisted in the instruction work.

All of the nineteen Navajo Indians attending the school were CCC-ID enrollees, specially selected for their aptitude in forest fire control work. This fire control school provides an excellent example of off-the-job enrollee training that later proves its practical use in values than can be reckoned in thousands of dollars of decreased forest losses through fire.

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COVER PAGE

The two Apache babies pictured on the cover live at the Fort Apache Reservation, Arizona.

NOTES FROM WEEKLY PROGRESS REPORTS OF CIVILIAN CONSERVATION CORPS - INDIAN DIVISION

Camp Ground Development At Salem Indian School (Oregon) All the enrollees at the Chemawa Camp attended the first-aid class. They learned how to use a lathe in the proper manner, the use of wood turning tools, the use of a buck saw, the uses of mitre and the advantages of wood filler. James L. Shawver, Dairyman.

Varied Activities At Quapaw Indian Agency (Oklahoma) The enrollee and recreational programs have been started here and considerable interest has been displayed on the part of the personnel and the enrollees. A great interest has also been shown by the families of the various communities.

We have started our First-Aid and Safety program with a total enrollment of 65 men from the three groups. The First-Aid classes and Safety meetings are being divided into three separate enrollments for the first half of the month; each group meeting once a week.

Included in our recreational program has been the organization of three baseball teams which will form an inter-project league. We shall form one all-star team from the three project teams and hope to have a good baseball club. Frank Nolan.

Landscaping Work At Five Civilized Tribes (Oklahoma) The men have been doing a great deal of work and have made a fine showing this week. The dump trucks have been kept very busy with hauling topsoil and several loads have been hauled. Some of

the men have been burning brush and other similar jobs. Floyd B. Chambers.

We have recently completed all of the concrete work on the truck sheds, the cesspool and a grease rack. Other work that kept the boys busy was the grading up and around the officers' quarters and supply room. The plumbing work has also been practically completed, leaving but little of this type of work yet to be done. Charles Kilgore, Clerk.

Blister Rust Control At Keshena (Wisconsin) Most of the enrollees are employed on the white pine blister rust project. New infection areas are being treated every day to make everyone realize the importance of this work. The crews are really covering ground at a rapid rate because the bushes are easily sighted at this season of the year.

The fire presuppression crew is working on the grounds around the nursery buildings and is doing a real good job. Walter Ridlington, Project Manager.

Camp Maintenance At Navajo (Chin Lee - Arizona) During the past week much was accomplished toward the improvement of the camp. New locks and screen doors were put on the barracks for the purpose of greater camp protection.

Now that we are having some nice weather, Mr. Howard and his kitchen force are doing much toward better sanitation in the mess hall. William A. Baultt, Clerk.

Truck Trail Maintenance At Choctaw-Chickasaw Sanatorium (Oklahoma)
The work on the truck trail maintenance on Buffalo Mountain has been going along very nicely. The work consisted of filling in washes, cuts, opening up of ditches and drains and so forth.

This truck trail was beginning to get in bad condition due to heavy rainfall which caused considerable washing and cutting up of the trail. This caused the filling up of ditches in places and the stoppage of culvert drains. We believe, however, that within the course of a short time we will have this trail in very good condition. Tony Winlock, Leader, CCC-ID.

Shelterbelt Work At Pine Ridge (South Dakota) When this project was completed there were 78,000 trees planted and there are still a few hundred to be planted at the cottages. There were 10 acres to be planted. Some of these trees came from the nursery at Vermillion in South Dakota and another group of trees came from the nursery at Rapid City in South Dakota. James Iron Cloud, Group Foreman.

Recently we found a young orphan buffalo but could not find its mother. So we took her over to the American Day School at Allen where they offered to feed it and care for it for about three weeks, at which time we would turn it out with the rest of the herd. Paul Valandry, Camp Attendant.

Truck Trail Construction At Great Lakes (Wisconsin) Construction on the Lake Shore Drive Truck Trail, Project #202 D 144, has again been resumed. The U. S. Forest Serv-

ice is furnishing the heavy equipment which consists of one fresno and two bulldozers for this construction work. The crews have been clearing the right-of-way, stumping by dynamiting and making ditch lines for drainage.

The Grants Creek Bridge, Project #104 D 392 has also been resumed. A side camp with crew of 17 men have been started for this project. This bridge will have a 12-foot span, with an all timber construction. It is believed that this bridge will be completed before July. Louis Chingwa, Assistant Leader.

Bridge Maintenance At Colville (Washington) The work of rebuilding bridges is coming along rapidly. One bridge is finished and another is nearly completed. Due to the unusually high waters on the reservation this year, several bridges went out and some have been endangered. This necessitated extensive rebuilding and repair work.

With the cooperation of Ferry County, we are getting our trails back into good condition. The Ferry County is supplying the gasoline for the maintenance work. William J. Pooler.

Tree Planting At Standing Rock (North Dakota) We planted Cottonwoods, Cherry trees, Caragana, Choke Cherry trees and a few wild trees along the dams in the agency district. P. Yellow Hammer.

Our tree planting project has been completed and we are hoping they will grow as the soil is very sandy and there are no signs of moisture.

Erosion Control At Mission (Cal-

ifornia) The crew that is working on erosion control has completed building the rock and wire check dam on Gardner Creek. This dam was built in the vicinity of the check dams which were constructed last fall and which have been filled with sediment resulting from the winter rains. In the same locality, about 8,000 of the recent shipment of Honey Locust trees were heeled in near the creek so that they may be planted in desirable places this coming fall. About 2,800 Desert Willows were also planted.

At the permanent dam on Manzanita Creek, excavation for the footing has been completed. One large boulder which was not intact was shot out. The pouring of concrete will be started as soon as the loose rock is cleaned out. W. A. Grinnell.

Recreational Activities At Warm Springs (Oregon) Baseball has been the main event in camp recreational activities. A meeting has been proposed to organize the players and to work out a schedule for the coming season.

A ball game between the Agency Camp and the Old Mill Camp is scheduled for the near future. Those showing the best playing ability in this game will be chosen for the reservation's "first string." In practice, all the boys show promising material, but the judges at this game will determine who's who in baseball. Glen Nash.

Truck Trail Maintenance At Mescalero (New Mexico) The Auto Patrol has continued its maintenance work with good progress. All truck trails on the reservation are in fine shape

because of the additional maintenance work and grading being done from time to time. Perfecto Garcia.

Activities At Yakima (Washington) We had some excitement in camp over the week-end. It was a fire that was reported by one of our lookouts and a small crew was sent out. The crew had the fire under control very quickly.

Tennis and horseshoes have proved to be very popular among many of the boys in camp. Every evening tennis matches and horseshoe games are played, much to the delight of the spectators as well as to the players themselves. Albert C. Severson, Leader.

Fence Boundary Construction At Pipestone (Minnesota) Progress was slow this week on the fence boundary project due to a rocky formation several inches under the surface soil which made the digging of post holes very difficult. Indications are that the balance of the digging of post holes will move along at a more rapid rate in the future.

The men are hauling soil and leveling and widening the bottom of the ditch for a distance of about 250 feet above the weir on the rip-rap rock project. After the correct slope is obtained for the bottom of the ditch, the sides will be graded off with a one to three-foot slope. This will require a team of horses to help the enrollees with the grading of the ditch and the team will be furnished by the Pipestone School. This will help to keep down the expense against this project.

The tree planting project here showed good progress because of the favorable weather. G. R. Brown.

